

other year, the people were asked plainly to throw away all dependence upon commercial schemes and to directly contribute the necessary funds through the usual channels. They tried it and were surprised and delighted with their success.

In five years the church membership doubled, the attendance at the prayer meetings trebled and the offerings for missionary work were largely increased. Church sociables are still held and they are real sociables. The small expense connected with them is made a part of the annual budget, bills for them being presented and approved and paid by the treasurer of the church just as any other legitimate expense. Better still, the committees having the socials in charge are selected with a view to the best social and spiritual good of the church, ability to buy, beg and sell chickens, turkeys, oysters and pies in the name of religion having no weight in their appointment.

There is a large blessing awaiting other pastors and churches who have enough faith in God to abandon the struggle of the restaurant business and to march straight forward on the King's campaign.—The Christian Intelligencer.

"FORGIVE US OUR DEBTS."

Which should it be? Forgive us our debts, or forgive us our trespasses?

Our answer is: Which is it?

The Bible has its debts—sins. See Matthew 6 and Luke 11.

Here is an important difference. One may not trespass and yet need forgiveness. We all need constant forgiveness for we at best come short of the glory of God. Without him we are altogether unclean.

Let us hold to the scriptural version of the model prayer.—Ex.

LOOKING UNTO CHRIST.

It was when John Newton "saw one hanging on a tree" that his heart was broken and he cried out in penitence and faith for mercy. And who knows but that it was when Nicodemus looked upon the crucified body of the Son of God as he took part in his burial service that his eyes were opened and he learned more than when he had that famous interview by night with the Master. When Christ said, "And I, if I be lifted up from the earth I will draw all men unto me," he uttered a truth that contains the philosophy of human redemption. The uplifted Christ, hanging upon the cross, is the magnet that draws men unto him. They may be able to resist the ordinary Gospel message, they may find defects in the average sermon, and they may have the power to resist the appeals of argument and logic, but when they realize that "he died for me," they are dumb with speechlessness. Such love can not be slightly spoken of, neither can it be easily set aside. It carries the force of an argument that is irresistible. Therefore, the preaching of the crucified Christ is the most effectual way to reach the hard-hearted and the unsaved. There is a pathos in dying love that will break most any heart and overcome most any obdurate will. No wonder then, that Paul said: "I am determined to know nothing among you save Jesus Christ and him crucified." With this he brought Asia Minor

and portions of Europe into the fold of the kingdom. We can never outlive this sort of a Gospel. The world still needs it, and the world can still be saved through its truth. Precious truth—Christ and him crucified!—Texas Christian Advocate.

SINCERITY NO SAFEGUARD.

It is more important to be right than to be sincere. A man may be entirely sincere, and woefully mistaken; and when he is, his sincerity helps him very little. The most that sincerity can do is to mitigate a trifle our moral responsibility for our blunders; it does not undo the effects of the blunders. The man who sincerely believes in the soundness of the wornout rope by which he lets himself down from the top of a burning building is not, perhaps, to be counted a suicide when the rope breaks and the fall kills him; but his sincerity does not bring him back to life. A little more care, on his part, in examining the rope, might have saved his life. Too many people count sincerity the supreme virtue. They pride themselves so much on their sincerity that it does not occur to them that they may be sincerely mistaken, or that, if they are, they may get hurt by it. They are so pleased with their sincerity that they won't take the trouble to investigate its soundness and basis. Particularly is this true in matters of religion. But the hour cometh, and now is, when men shall worship, not only in sincerity, but in truth: "for such doth the Father seek to be his worshippers."—S. S. Times.

THE WORK OF A BIBLE.

If only one were able to depict graphically the things that happen year after year in this country, illustrating the silent power of the Word of God! Only the other day Senor Morales, pastor of the Presbyterian church of Mexico City, told of a recent visit he had made to a little mountain town nestling in the side of Popocatepetl, where is a company whose first teacher was a humble charcoal burner who obtained possession of a Bible a few years ago. He carried it up to his mountain home, studied it, read it to the people, other people learned to read in order that they, too, might read the Bible, and little by little the circle of believers grew until, with the years, a church was organized.

Students of the Presbyterian Theological Seminary have ministered to the growing congregation, and the other day, when Dr. Wallace and pastor Morales were there, they received thirty-two new members in one day and found there a most enthusiastic body of Christians, with their Sunday school, Christian Endeavor Society, and a society of women about to be formed to assist in the work of the church.

"And all this," said pastor Morales, "grew out of the reading of one Bible."—Bible Society Record.

Condemn no man for not thinking as you think. Let every one enjoy the free and full liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you can not reason or persuade men into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the judge of all.—John Wesley.